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et caro de carne mea. Domin(us) g(ra)º caro pro
uxore. quo aliqn̄ sp̄s p(ro) marito. qua ille
imp(er)are debet. ista seruire. Quid eni(m) pei(us)
ē domo ubi femina h(abe)t imp(er)ium sup(er) uirum.
Aug(ustinus). n(on); ex uoluntate carnis. n(e)c ex uolū
tate uiri. s(ed) ex d(e)o nati sunt. Beda. Carna
lis enim singloꝝ g(e)n(er)atio a cōplexu coniugij
duxit originem. at u(er)o sp(irit)ual(is): sp(iritu)s s(an)c(t)i g(ra)t(i)a
ministratur. Crisost(omus). Hec aut(em) narrat
euuangelista. ut uilitatem (et) humilitatem po
ris partus qui ē p(er) sanguinem (et) uoluntatē
carnis addiscentes: (et) altitudinē sc(un)di qui p(er)
g(ra)tiam (et) nobilitatem (et) cognoscentes: mag
nam quandam hic suscipiamus intelligenti
am. et dignam dono ipsius qui genuit:
et multū post h(oc) studium demonstremus. Aug(ustinus).

ET uerbū caro factū est et habitauit in nobis.

Cum dixiss(et) ex d(e)o nati sunt: q(uo)ne ammirareris. (et) horreres tantam g(ra)t(i)am. (et) nob(is) incredibile uideretur quia homines ex deo nati sunt: q(uasi) securum te faciens ait. Et uerbum caro factū ē. Quid g(ra)º miraris q(uod) homines ex d(e)o nascantur. Attende ip(s)m d(eu)m ex hominib(us) natum. Crisost(omus). Uel ali(ter). Cum dixiss(et) qm̄ ex deo nati sunt qui susceperunt eum: huius hono ris posuit cām. s(cilicet). uerbum fi(eri) carnem. f(ac)tus ē eni(m) p(ro)prius filius d(e)i. filius hominis: ut filios hoim̄ faceret filios d(e)i. Cum aut(em) audieris qm̄ uerbum caro f(ac)t(u)m ē: ne turberis. Neq(ue) eni(m) s(ub)st(anti)am cōmutat in carnem. h(oc) eni(m) u(er)e impi um ē intellige(re). S(ed) manens q(uod) ē: s(er)ui formā assumpsit. Quia eni(m) sunt qui dicunt qm̄ phā tasia quedam fuerit oia q(ue) in incarnatōis sunt: eoꝝ blasphemiam destruens hunc d(i)c(ti)onem f(ac)t(u)m ē. posuit nō (con)u(er)sionem s(ubs)t(antia)e: sed carnis u(er)e assu(m)ptōm rep(re)sentare uolens. Si u(er)o dicunt qm̄ d(eu)s omip(otens) ē. q(uomodo) (et) in carnē (con)u(er)tī potuit. Dicemus q(uo)d (con)u(er)tī ab illa i(n)comutabili natura oio p(ro)cul ē. Aug(ustinus).

Sicut aut(em) u(er)bum n(ost)r(u)m uox quoda(m)m(od)o corporis fit: assumendo eam in q(u)a manifestet(ur) sensib(us) hoim̄. Sic u(er)bum d(e)i caro f(ac)t(u)m ē: assumendo eā in qua (et) ip(su)m manifestaretur sensib(us) hoim̄. Et sicut u(er)bum n(ost)r(u)m fit uox n(on) mutat(ur) i(n) uo cem: ita u(er)bum d(e)i caro quidē f(ac)t(u)m ē. s(ed) absit ut mutaretur in carnem: assumendo q(ui)ppe illā: nō in eam se cōsumendo (et) h(oc) n(ost)r(u)m uox fit: (et) illo caro f(ac)t(u)m ē. Ex gestis (con)cilii ephesini. Sermo (et) quē p(ro)ferimus quo in alt(er)utris locutōib(us) utimur: sermo ē in corporeus. n(on) asp(ec)tui subiectus. nō tactu tractabilis. S(ed) dum sermo induit lit(t)eras (et) elementa: uisibilis fit. asp(ec)tu comp(re)hendit(ur). tac tu tractatur. Sic (et) u(er)bum d(e)i q(uo)d naturali(ter) in uisibile ē. uisibile fit: (et) q(uo)d natura incorporeū ē: inuenitur ee(sse) tractabile. Alchuin(us). Cum (et) credimus aīam incorpoream corpori coniun gi. ut ex hiis duob(us) fiat unus ho(mo). facilius possumus credere diuinam s(ub)st(anti)am in corpore am aīe in corp(or)e coniungi in unionē p(er)sone. ita ut u(er)bum in carnē nō sit (con)u(er)sum: n(e)c caro in u(er)bum: sicut nec corp(us) in aīam. nec anima (con)u(er)tatur in corp(us). Theoph(ilus). Appolli narius aut(em) laodicensis in h(oc) u(er)bo heresim statu it. dicebat eni(m) q(uo)d x(ristu)s aīam r(ati)onalem nō h(ab)uit: s(ed) t(antu)m carnem. h(uius) diuinitatē p(ro) anima. que corpus dirigit (et) gubernat. Aug(ustinus). Si aut(em) mouent(ur) in eo q(uo)d sc(ri)ptum ē. q(uia) u(er)bum caro f(ac)t(u)m ē. nec ibi anima nominata ē: intelli gant carnem p(ro) homine positam. a parte totum. figurate locutionis modo. Sicut ē ad te omnis caro ueniet. It(em) ex operib(us) legis nō iustificabitur omnis caro. q(uo)d ap(er)tius alio loco d(icit). Non iustificabit(ur) homo ex operib(us) legis. S(ic) itaq(ue) dictum ē. Uerbum caro f(ac)t(u)m ē: ac si diceret. Uerbum homo f(ac)t(u)m ē. Theoph(ilus). Euuangelista u(er)o uolens ostendere ineffabi lem d(e)i condescensum: carnem (com)memorat. ut nimis admireris miseriam. qm̄ p(ro)p(ter) nostram sa lutem q(uo)d oio remotū (et) distans ē ab ei(us) natura.

·x(po)s· d(eu)s et ho(mo)·

(con)tra sermonē ar rian(orum).